ENGLISH PVRITANISME.

CONTAINING

The maine Opinions of the rigideſt ſort of thoſe that are called Puritans in the Realme of ENGLAND.

Written by WILLIAM AMES D. of Divinity.

ACTS 24. 14.

But this I confeſſe unto thee, that after the way (which they call Hereſie) ſo worſhip I the God of my Fathers, beleeving all things which are written in the Law and the Prophets.

ACTS 28. 22.

But we will heare of thee what thou thinkeſt: for as concerning this Sect, we know that every where it is ſpoken againſt.

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BIBLIOTHECA BODLEIANA

To the Indifferent Reader.

IT cannot be unknowne unto them that know any thing, that those Chistians in this Realme which are called by the odious and vile name of Puritans, are accused by the Prelates to the Kings Majestie and the State, to maintaine many absurd, erronious, Schismaticall, and Hereticall opinions, concerning Religion, Church-government, and the Civill Magistracie. Which hath moved me to collect (as neare as I could, the chiefest of them, and to send them naked to the view of all men, that they may see what is the worst that the worst of them hold. It is not my part to prove and justifie them, Those that accuse and condemne them, must in all reason and equity prove their accusation, or else beare the name of unchristian slanderers.

To the indifferent Reader.

I am not ignorant that they lay other opinions (yea, ſome cleane contradictory to theſe) to the charge of theſe men, the falſhood whereof we ſhall (it is to be doubted, have more and more occaſion to detect. In the meane time all Enemies of Divine Truth ſhall finde, That to obſcure the ſame with Calumniation and untruthes, is but to hide a Fire with dry Straw or Towe upon it. But thou mayeſt herein obſerve, what a terrible Popedome and Primacy theſe riged Presbyterians deſire. And with what painted Bug-beares and Scar-Crowes the Prelates goe about to fright the States of the Kingdome with all. Who will no doubt one day ſee how their wiſedomes are abuſed.

Farewell.

ENGLISH PVRITANISME.

CHAP. I.

Concerning Religion, or the worſhip of God in generall.

IMPRIMIS, *They hold and maintaine*, that the Word of God contained in the writings of the Prophets and Apoſtles, is of abſolute perfection, given by CHRIST the head of the Church, to be unto the ſame, the ſole Canon and rule of all matters of *Religion*, and the worſhip and ſervice of God whatſoever. And that whatſoever done in the ſame ſervice and worſhip, cannot be juſtified by the ſaid Word, is unlawfull. And therefore that it is a ſin, to force any Chriſtian to doe any act of Religion, or Divine Service, that cannot evidently be warranted by the ſame.

2 *They hold*, that all Eccleſiaſticall actions invented and deviſed by man, are utterly to be exclu-

ded out of the exerciſes of Religion? Eſpecially ſuch actions as are famous and notorious Myſteries of an Idolatrous Religion, and in doing whereof, the true Religon is conformed (whether in whole or in part) to Idolatry and Superſtition.

3 *They hold*, that all outward meanes inſtituted and ſet apart to expreſſe and ſet forth the inward worſhip of God, are parts of Divine worſhip and that not onely all morall actions, but all typicall Rites and Figures, ordained to ſhadow forth in the ſolemne worſhip and ſervice of God, any Spirituall or religious Act or habit in the minde of man, are ſpeciall parts of the ſame, and therefore that every ſuch Act ought evidently to be preſcribed by the Word of God, or elſe ought not to be done? it being a ſinne to performe any other worſhip to God, whether Externall or Internall, Morall or Ceremoniall, in whole or in part, then that which God himſelfe requires in his Word.

4 *They holdit* to be groſſe Superſtition for any mortall man to inſtitute and ordaine as parts of Divine worſhip, any myſticall Rite and Ceremony of Religion whatſoever, and to mingle the ſame with the Divine Rites and Myſteries of Gods Ordinance. But they hold it to be high preſumption to inſtitute and bring into Divine worſhip ſuch Rites and Ceremonies of Religion, as are acknowledged to be no part of Divine worſhip at all, but onely of civill worſhip and honour: For they that ſhall require to have prformed unto themſelves a ceremoniall obedience, ſervice and worſhip, conſiſting in Rites of Religion to be done at that very inſtant that God is ſolemnely ſerved and worſhipped? and even

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in the ſame worſhip make both themſelves and God ſo an Idoll. So that they judge it a farre more fearefull ſinne to adde unto, and to uſe in the worſhip and ſervice of God, or any part thereof, ſuch myſticall Rites and Ceremonies as they eſteeme to be no parts or parcels of Gods worſhip at all: then ſuch as in a vaine and ignorant Superſtition, they imagine and conceive to be parts thereof.

5 *They hold*, that every Act or action appropriated and ſet apart to Divine Service and Worſhip, whether *Morall* or *Ceremoniall*, reall or typicall? ought to bring ſpeciall honour unto God, and therfore that every ſuch Act ought to be apparently commanded in the Word of God, either expreſly, or by neceſſary conſepuent.

6 *They hold*, that all actions whether Morall or Ceremoniall appropriated to Religious or Spirituall perſons, Functions, or Actions, either are or ought to be Religious and Spirituall. And therefore either are or ought to be inſtituted immediately by God, who alone is the Author and Inſtitutor of all Religious and Spirituall actions, and things: whether Internall or Externall, Morall or Ceremoniall.

Chap. II.

Concerning the Church.

1 *They hold and maintaine*, that every Company, Congregation, or Aſſembly of true beleevers

beleevers, joyning together according to the order of the Gospell, in the true Worship of God, is a true *visible Church* of Christ; and that the same Title is improperly attributed to any other Congregations, Synods, Societies, Combinations, or Assemblies whatsoever.

2 *They hold*, that all such Churches or Congregations, communicating after that manner together in Divine worship, are in all Ecclesiasticall matters equall, and of the same power and authority, and that by the Word and Will of God they ought to have the same Spirituall Priviledges, Prerogatives, Officers, Administrations, Orders, and Formes of Divine worship.

3 *They hold*, that Christ Jesus hath not objected any Church or Congregation of his, to any other Superiour Ecclesiasticall Jurisdiction, then unto that which is within it selfe. So that if a whole Church or Congregation shall erre, in any matter of Faith or Religion, no other Churches or Spirituall Church-Officers have (by any warrant from the Word of God) power to censure, punish, or controule the same: but are onely to counsell or advise the same, and so to leave their Soules to the immediate judgement of Christ, and their bodies to the sword and power of the Civill Magistrate, who alone upon earth hath power to punish a whole Church or Congregation.

4 *They hold*, that every established Church or Congregation ought to have her owne Spirituall Officers and Ministers, resident with her, and these such as are joyned by Christ in the new Testament, and no other.

5 *They*

5 *They hold*, that every eſtabliſhed Church ought (as a ſpeciall prerogative wherewith ſhee is endowed by Chriſt) to have power and liberty to elect and chuſe their owne Spirituall and Eccleſiaſticall Officers, and that is a greater wrong to have any ſuch forced upon them againſt their wils, then if they ſhould force upon men wives, or upon womens husbands, againſt their will and liking.

6 *They hold*, that the Eccleſiaſticall Officers and Miniſters of one Chutch, ought not to beare any Eccleſiaſticall Office in another, neither as they are Officers in one Congregation, can they officially adminiſter in another, but ought to be tyed unto that Congregation of which they are members, and by which they are elected into Office.

And they are not (without juſt cauſe, and ſuch as may be approved by the Congregation, to forſake their Callings, wherein if the Congregation ſhall be perverſe, and will not hearken to reaſon, They are then to crave the aſſiſtance and helpe of the Civill Magiſtrate, who alone hath power, and who ought by his civill ſword and authority, procure to all members of the Church, whether Governours or others, freedome from all manifeſt injuries and wrongs.

7 *They hold*, that the Congregation having once made choyſe of their Spirituall Officers, unto whom they commit the Regiment of their ſoules, they ought not (without juſt cauſe, and that which is apparantly warrantable by the Word of God) to diſcharge, deprive, or depoſe them. But ought to live in all Canonicall obedience and ſubjection unto them agreeable to the Word of God.

8 *They hold* that the Lawes, Orders, and Eccleſiaſticall Juriſdiction of the viſible Churches of Chriſt, if they be lawfull and warrantable by the Word of God, are no wyaes repugnant to any civill State whatſoever, whether Monarchicall, Ariſtocraticall, or Democraticall, but to tend to the further eſtabliſhing and advancing of the right and prerogatives of all and every of them. And they renounce and abhorre from their ſoules all ſuch Eccleſiaſticall Juriſdiction or Policy, that is any wayes repugnant to any civill State whatſoever, whether Monarchicall, Ariſtocraticall, or Democraticall, but doe tend to the further eſtabliſhing and advancing of the right and prerogatives of all and every of them. And they renounce and abhorre from their ſoules all ſuch Eccleſiaſticall Juriſdiction and Policy, that is any way repugnant and derogatory to any of them ſpecially to the Monarchicall State, which they acknowledge to be the beſt kinde of Civill Government for this Kingdome.

9 They hold and beleeve, that the equality in Eccleſiaſticall Juriſdiction and Authority, of Churches and Church-Miniſters, is no more derogatory, and repugnant to the State and glory of a Monarch, then the parity of equality, of Schoolemaſters, of ſeverall Schooles, Captaines of ſeverall Campes, Shepheards of ſeverall flockes of ſheep, or Maſters of ſeverall Families.

Yea, they hold the cleane contrary, that inequality, of Churches and Church-Officers in Eccleſiaſticall Juriſdiction and Authority, was that principally that advanced Antichriſt unto his throne, and brought the Kings and Princes of the earth, un-

to such vassalage under him, and that the Civill Authority and glory of Secular Princes and States hath ever decayed, and withered, the more that the Ecclesiasticall Officers of the Church have bin advanced and lifted up in Authority, beyond the limites and confines that Christ in his Word hath prescribed unto them.

Chap. III.

Concerning the Ministers of the Church.

1 *They hold*, that the Pastors, Teachers, and ruling Elders of particular Congregations, are, or ought to be higheſt Spirituall Officers in the Church, over whom (by any Divine Ordinance) there is no Superiour Pastor, but onely Jesus Christ; And that they are led by the Spirit of Antichrist, that arrogate, or take upon themselves to be Pastors of Pastors.

2 *They hold*, that there are not by Divine Institution in the Word, any ordinary Nationall, Provinciall, or Diocesan, Pastors or Ministers under which the Pastors of particular Congregations are to be subject, as inferiour Officers. And that if there were any such, that then the Word of God would have set them downe distinctly, and more precisely then any of the rest: For the higher place that one occupieth in the Church, of the more necessity he is unto the Church: the more carefully would

Christ (the Head of the Church) have beene in pointing him out, and distinguishing him from other.

Hence, in the Old Testament, the high Priest, his Title, Office, Function, and speciall Administration and Jurisdiction is more particularly and precisely set downe then the Office of any of the inferiour Priests and Levites.

Also in the New Testament, the Office of a Pastor is more distinctly, and more precisely set down, then of a Doctor, or any other inferiour Church-Officer; So that a man may as well call into question the whole New Testament, as doubt whether there ought to be a Pastor in every Congreation, or doubt of his proper Office and Function. and if by Gods Ordinance there should be an Ordinary Ecclesiasticall Officer above the Pastors of particular Congregations, then Christ out of all question would with that speciall care and cost hath set it forth: by Titles, Prerogatives, peculiar Offices, Functions and Gifts. That the Churches and people of God, should have reason rather to doubt of any Office or Jurisdiction, then of the peculiar Office or Jurisdiction of the Primates, Metrapolitanes, Archbishops and Prelates of the world.

4 *They hold*, that if there were a Supreame Nationall Ecclesiasticall Minister or Pastor, that should be the Prince of many thousand Pastors: that then also Christ (as he did in the Jewish Church) would have appointed a solemne Nationall or Provinciall Leiturgie or worship, unto which at some times of the yeare, the whole body of the People should ascend, and that unto the Metropolitan

politan City as unto a Jeruſalem, and that he would (as he did in the Jewiſh Church) more preciſly and particularly have ſet downe the manner of ſolemnization thereof, then of his Prochical worſhip. For as much therefore as they cannot read in the New Teſtament of any higher or more ſolemne worſhip, then of that which is to be performed in a particular Congregation they cannot be perſwaded that God hath appointed any higher Miniſters of his ſervice and worſhip under the New Teſtament, then the elect Miniſters of particular Congregations.

4 *They hold*, that the High Prieſt of the Jewes, was typicall and in a figure the ſupreame head of the whole Catholick Church, which though it were viſible only in the Province and Nation of Jury, Yet thoſe of other Nations and Countries (as appeare, by the Hiſtory of Acts, Even though they were Ethiopians) were under this high Prieſt. And acknowledged homage unto him. So that he was not a Provinciall Metropolitane, but in very deed, an Occumenicall and univerſall Biſhop of the whole world. And therefore they hold, (this being the beſt ground in the word, for Metropolitane and Provinciall Paſtors or Biſhops,) that the Pope of Rome, who alone maketh claime unto, and is in poſſeſſion of the like univerſall Supremacy: hath more warrant in the word of God, to the ſame, then any Metropolitane, or Dioceſan (not dependant upon him) hath or can have. So that they hold, that by the word of God, either there muſt be no Metropolitans and Dioceſans, or elſe there muſt be a Pope.

5. *They hold*, that no Eccleſiaſticall Miniſter ought to exerciſe or accept of any Civill publique

jurisdiction and authority, but ought to be wholly imployed in spirituall Offices and dueties to that Congregation over which he is set. And that those Civill Magistrats weaken their owne Supremacy that shall suffer any Ecclesiasticall Pastor to exercise any civill jurisdiction within their Realmes, Dominions, or Seignories.

6 *They hold*, that the highest and Supreame office and authority of the Pastor, is to preach the Gospel solemnely and publickly to the Congregation, by interpreting the written word of God, and applying the same by exhortation and reproof unto them.

They hold that this was the greatest worke that Christ and his Apostles did, and that whosoever is thought worthy and fit to exercise this authority, cannot be thought unfit and unworthy to exercise any other Spirituall or Ecclesiasticall authority whatsoever.

7. *They hold*, that the Pastor or Minister of the word, is not to teach any Doctrine as to the Church, grounded upon his owne Judgement, or Opinion, or upon the judgement or opinion of any or all the men in the world. But only that truth, that he is able to demonstrate and prove evidently, and apparently, by the word of God soundly interpreted, and that the people are not bound to beleeve any Doctrine of Religion or Divinity whatsoever, upon any ground whatsoever, except it be apparently justified by the word, or by necessary consequent deduced from the same.

8. *They hold* that in interpreting the Scriptures, and opening the sense of them, he ought to follow those rules onely that are followed in finding out the meaning

meaning of other writing, to wit, by waying the propriety of the tongue wherein they are written, by waying the Circumstance of the place, by comparing one place with another, and by considering what is properly spoken, and what tropically or figuratively.

And they hold it unlawfull for the Pastor to obtrude upon his people a sence of any part of the divine word, for which he hath no other ground but the bare testimonies of men, and that it is better for the people to be content to be ignorant of the meaning of such difficult places, then to hang their Faith in any matter in this case upon the bare Testimony of man.

9. *They hold*, that the people of God ought not to acknowledge any such for their Pastors as are not able by preaching, to interpret and apply the word of God unto them in manner and forme aforesaid. And therefore that no ignorant and sole reading Priests are to be reputed the ministers of Jesus Christ, who sendeth none into his ministery and service, but such as he adorneth in some measure with Spirituall gifts. And they cannot be perswaded that the faculty of reading in ones mother tongue the Scriptures, &c. which any ordinary Turke or Infidell hath, can be called in any congruity of Speech a ministeriall guift of Christ,

10. *They hold*, that in the assembly of the Church, the Pastor only is to be the mouth of the congregation to God in prayer, and that the people are onely to testifie their assent by the word *Amen*. And that it is a Babilonian confusion, for the Pastor to say one peece of a prayer, and the people with mingled

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voices to say another except in singing, which by the very ordinance and instinct of nature, is more delightfull, and effectuall, the more voices there are joyned and mingled together in harmony and consent.

11. *They hold*, that the Church hath no authority to impose upon her Pastors, or any other of her Officers, any other ministeriall dueties, Offices, Functions, Actions, or Ceremonies, either in Divine worship or out of the same then what *Christ* himself in the Scriptures hath imposed upon them, or what they might lawfully impose upon Christ himselfe, if he were in person upon the Earth, and did exercise a ministeriall office in some Church.

12. *They hold*, that it is as great an injury to force a congregation or Church to maintaine as their Pastor, with tithes and such like donations, that person that either is not able to instruct them, or that refuseth in his owne person ordinarily to doe it, as to force a man to maintaine one for his wife, that either is not a woman, or that refuseth in her owne person to doe the dueties of a wife unto him?

13. *They hold*, that by Gods Ordinance there should be also in every Church a Doctor, whose speciall office should be to instruct by opening the sense of the Scripture to the Congregation (and that particularly) in the maine grounds and principles of Religion.

CHAP. IIII.
Concerning the Elders.

1 FOr as much as through the malice of Sathan, there are and will be in the beſt Churches many diſorders and Scandals committed, that redound to the reproch of the Goſpel & are a ſtumbling block to many, both without and within the Church, and ſith they judg it repugnant to the word of God, that any Miniſter ſhould be a Sole Ruler, and as it were a Pope ſo much as in one Pariſh, (much more that he ſhould be one over a whole Dioceſſe, Province or Nation) they hold that by Gods Ordinance the Congregation ſhould make choiſe of other officers, as Aſſiſtants unto the Miniſters in the ſpirituall regiment of the congregation, who are by office jointly with the miniſters of the word to be as *Monitors* and Overſeers of the manners and converſation of all the Congregation, and one of another; that ſo every one may be more weary of their wayes, and that the Paſtors and Doctors may better attend to prayer and Doctrine, and by their means may be made better acqainted with the eſtate of the people, when others eyes beſides their owne ſhall wake and watch over them.

2 *They hold*, that ſuch onely are to be choſen to this Office, as are the graveſt, honeſteſt, diſcreeteſt, beſt grounded in Religion, and the Ancienteſt Profeſſors thereof in the Congregation, ſuch as the whole Congregation doe approve of & reſpect, for their wiſdome, holineſſe, and honeſty, and ſuch alſo (if it be poſſible) as are of civill note and reſpect in the world, and able (without any burden to the Church) to maintain them-

ſelves, either by their lands, or any other honeſt civill trade of life, neither doe they thinke it ſo much diſgrace to the policy of the Church, that tradeſmen and artificers, (indowed with ſuch qualities as are above ſpecified) ſhould be admitted to bee Overſeers of the Church, as it is that perſons both ignorant of Religion and all good letters, and in all reſpects for perſon, quality, and ſtate, as baſe and vile, as the baſeſt in the Congregation, ſhould be admitted to be Paſtors and Teachers of a Congregation. And if it be apparent that God (who alwayes bleſſed his owne Ordinances) doth often even in the eyes of Kings and Nobles, make honourable the Miniſters and Paſtors of his Churches upon which he hath beſtowed Spirituall gifts and graces though for birth, education, preſence, outward, ſtate and maintenance, they be moſt baſe and contemptible, ſo he will as well in the eyes of holy men, make this Office, which is many degrees inferiour to the other, precious and honourable, even for the Divine calling and Ordinance ſake.

CHAP. V.

Concerning the cenſures of the Church.

1 *They hold*, that the ſpirituall keies of the Church are by Chriſt, committed to the aforeſaid ſpirituall Officers and Governours, and unto none other: which keyes they hold that they are not to be put to this uſe, to locke up the crownes, ſwords, or ſcepters of Princes and civill States, or the civill rights, prerogatives, and immunities of civill ſubjects in the things of this life, or to uſe them as picklocks to open withall,

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mens treasuries & coffers, or as keys of prisons, to shut up the bodies of men; for they thinke that such a power and authority Ecclesiasticall is fit onely for the Antechrist of Rome, and the consecrated governours of his Synagogues, who having no Word of God which is the sword of the Spirit, to defend his and their usurped jurisdiction over the Christian world, doth unlawfully usurpe the lawfull civill sword and power of the Monarches and Princes of the earth, thereby forcing men to subject themselves to his spirituall vassaladge and service, and abusing thereby the spiritull keyes and jurisdiction of the Church.

2 *They hold*, that by vertue of these keyes, they are not to make any curious Inquisitions into the secret or hidden vices or crimes of men, extorting from them a confession of those faults that are concealed from themselves and others; or to proceed to molest any man upon secret suggestions, private suspition, or uncertaine fame, or for such crimes as are in question whether they be crimes or no; But they are to proceed, onely against evident and apparent crimes, such as are either granted to be such of all civill honest men: or of all true Christians, or at least such, as they are able, by evidence of the word of God, to convince to be sinnes, to the conscience of the offender; As also such as have beene either publickly committed, or having been committed in secret, are by some good means brought to light, & which the delinquent denying, they are able by honest and sufficient testimony to prove against him.

3 *They hold*, that when he that hath commited a scandalous crime commeth before them, and is convinced of the same, they ought not (after the manner of our Ecclesiasticall Courts) scorne, deride, and taunt, and revile him, with odious and contumelious speeches, eye

him with big and ſterne lookes, procure Proctors to to make perſonall invectives againſt him, make him dance attendance from Court day to Court day, and from terme to terme, frowning at him in preſence, and laughting at him behind his back: but they are (though he be never ſo obſtinate and perverſe) to uſe him brotherly, not giving the leaſt perſonall reproaches, or threats) but laying open unto him the nature of his ſinne by the light of Gods Word, are onely by denouncing the judgements of God againſt him, to terrifie him, and ſo to move him to repentance.

4 *They hold*, that if the party offending be their civill ſuperiour, that then they are to uſe ever throughut the whole carriage of their cenſure, all civill complements, offices and reverence due unto him, that they are not to preſume to convent him before thé, but are themſelves to goe in all civill and humble manner unto him, to ſtand bare before him, to bowe unto him, to give him all civill titles belonging unto him; And if hee bee a King and ſupreame ruler, they are to kneele downe before him, and in the humbleſt manner to cenſure his faults; ſo that he may ſee apparently that they are not carried with the leaſt ſpice of malice againſt his Perſon, but onely with zeale of the health and ſalvation of his ſoule.

5 *They hold*, that the Eccleſiaſticall Officers laying to the charge of any man, any errour, hereſie, or falſe opinion what ſoever do ſtand bound themſelves, firſt to prove that he holdeth ſuch an errour or hereſie; and ſecondly to prove directly unto him that it is an errour by the word of God, and that it deſerveth ſuch a cenſure before they doe proceed againſt him.

6 *They hold*, that the governours of the Church ought with all patience and quietneſſe, heare what eve-

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ry offender can possibly say for himself, either for qualification, defence, apology, or justification of any supposed crime or errour whatsoever; and they ought not to proceed to censure the grosseſt offence that is, untill the offender have said as much for himselfe in his defence as he possible is able. And they hold it an evident character of a corrupt ecclesiasticall government, where the parties convented may not have ful liberty to speak for themselves, considering that the more liberty is granted to speak in a bad cause, (especially before those that are in authority and of judgement) the more the iniquity of it will appeare, and the more the Justice of their sentence will shine.

7 *They hold*, that the oath *ex Officio*, whereby Popish and English Ecclesiasticall Governours, either upon some secret informations, or suggestions, or private supitions, goe about to binde mens consciences, to accuse themselves and their friends, of such crimes or imputations as cannot by any direct course of Law bee proved against them, and wherby they are drawne to bee instruments of many heavy crosses upon themselves and their friends, and that often for those actions that they are perswaded in their consciences are good and holy. I say, that they hold, that such an Oath (on the urgers part) is most damnable and Tyrannous, against the very law of Nature, devised by Antichrist, through the inspiration of the Devill; That by meanes thereof the Professors and Practisers of the true Religion, might either in their weakneſſe by perjury damne their owne soules, or bee drawne to reveale to the enemies of Christianity, those secret Religious Acts and Deeds, that being in the perswasion of their consciences) for the advancement of the Gospell, will be a meanes of heavy sentences of condemnation against

themſelves and their deareſt friends.

8 *They hold*, that Eccleſiaſticall Officers have no power to proceed in cenſure againſt any crime of any perſon, after that he ſhall freely acknowledge the ſame, and profeſſe his hearty penitency for it; And that they may not, for any crime whatſoever lay any bodily or pecuniary mulct upon them, or impoſe upon them any ceremoniall marke or note of ſhame, ſuch as is the white ſheet, or any ſuch like; or take fees for any cauſe whatſoever; but are to accept of as a ſufficient ſatisfaction, a private ſubmiſſion, and acknowledgement if the crime be private, and a publicke, if the crime be publike and notorious.

9 *They hold*, that if a member of the Church be obſtinate, and ſhew no ſignes and tokens of repentance of that *Crime*, that if they by evidence of Scripture have coevinced it to be a *crime*, that then by their Eccleſiaſticall authority, they are to denounce him to be as yet no member of the Kingdome of Heaven, nor of that Congregation, and ſo are to leave him to God and the King. And this is all the Eccleſiaſticall Authority and juriſdiction that any Spirituall Officers of the Church are to uſe againſt any man, for greateſt *crime* that can be committed.

10 *They hold*, that the Officers of the Church are not to proceed unto excommunication againſt againſt any man, without the conſent of the whole Congregation it ſelfe, firſt called for in publike Aſſembly.

11 *They hold*, that the Miniſter or any other particular Officer offending, is as ſubject to the cenſures, as any other of the Congregation.

12 *They hold*, that if any member of the Congregation having committed a ſcandalous ſinne, ſhall of ſelfe forſake the worſhip of GOD, and the Spi-

Spirituall Communion with the Church; that the Church ſhall then ſend for the ſaid perſon, and if hee refuſe to come, they ſhall (after much ſeeking and long patience) openly declare that he hath no part nor portion in the holy things of God among them; that then the Eccleſiaſticall Officers have no authority or juriſdiction over him, but onely the Civill Magiſtrate, and thoſe unto whom he oweth civill ſubjection, as Parents, Maſters, Landlords, &c.

CHAP. VI.

Concerning the Civill Magiſtrate.

1 *They hold* that the civill Magiſtrate, as he is a civill Magiſtrate hath and ought to have ſupreame power over all the Churches within his dominions, in all cauſes whatſoever. And yet they hold, that as he is a Chriſtian, he is a member of ſome one particular Congregation, and ought to be as ſubject to the ſpirituall regiment thereof preſcribed by Chriſt in his word, as the meaneſt ſubject in the kingdome, and they hold that this ſubjection is no more derogatory to his ſupremacy, then the ſubjection of his body in his body in ſickneſſe to Phyſitians, can be ſaid to be ſaid to be derogatory thereunto.

2 *They hold*, that theſe civill Magiſtrates are the greateſt enemies to their own ſupremacy, that in whole or in part, communicate the vertute and power therof, to any eccleſiaſticall officers. And that there cannot be imagined by the wit of man, a more direct meanes to check-mate the ſame, then to make them Lords and Princes upon earth, to inviſt them with civill juriſdiction and authority, and to conforme the State and limits of their juriſdiction, to the ſtate of Kings and bounds of Kingdomes.

3 *They*

3 *They hold*, that there ſhould be no eccleſiaſticall officer in the Church ſo high, but that he ought to be ſubject unto, and puniſhable by the meaneſt civill officer in a kingdome, city or town, not onely for common *crimes*, but even for the abuſe of the eccleſiaſticall offices, yea, they hold, that they ought to be more puniſhable then any other ſubject whatſoever, if they ſhall offend againſt either civill or Eccleſiaſticall Lawes.

4 *They hold*, that the Pope is that Antichriſt, and therefore that Antichriſt becauſe being but an Eccleſiaſticall officer he doth in the hight of the pride of his heart make claime unto, and uſurp the Supremacy of the Kings and civill Rulers of the Earth. And they hold, that all defenders of the Popiſh Faith, all indeverours of reconcilement with that Church, all plotters for toleration of the Popiſh Religion, all countenancers and maintainers of *Seminary Prieſts*, and profeſſed Catholicks, and all denyers that the Pope is that *Antichriſt*, are ſecret enemies to the Kings Supremacy.

5 *They hold*, that all Arch-Biſhops, Biſhops, Deans, Officials, &c. have their Offices and Functions onely by will and pleaſure of the king and civill States of this Realme; and they hould, that whoſoever holdeth that the King may not without ſin remove theſe Officers out of the Church, and diſpoſe of their Temporalities and maintenance according to his owne pleaſure, or that theſe Offices are *jure divino*, and not onely or meerely *jure humano*: That all ſuch deny a principle part of the Kings Supremacy.

6 *They hold*, that not one of theſe opinions can be proved to be contrary to the word of God; and that if they might have leave, that they are able to anſwer all that hath been written againſt any one of them.

FINIS.